2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

000 describe all things within the reach of man's thought and experience in terms of purpose.

816 A peculiar fact in the history of Chinese thought is the absurdly small place in it occupied by the scientific ideal. It is peculiar because the Chinese have produced great thinkers, and great scientific inventions as well, yet these inventions have almost never been developed as in western civilization. Recently Chinese scholars, like Hu Shih, have endeavored to find scientific systems in ancient Chinese philosophies, but Hu has been criticized by Liang Ch'i Ch'ao for reading into passages what he wished to discover. What the Chinese classics really mean is not a question that can be discussed fruitfully by any except Chinese, but it seems clear that in spite of the beginnings of science ascribed to the disciples of Mo Ti and others, the trend of Chinese thought since Confucius, and indeed before him, has been to be interested in the problems of ethics and politics, and to interpret all things in terms of purpose rather than of mechanism.

812 It is true that in China there is found the entire range of magic, the mother
771 of science. One western work on the Feng Shui, or "Wind-Water Doctrines" calls them the Chinese ideas of nature. These magical ideas and practices have often been confused with religion, to which they are actually antipathetic. Yet even in their magic the Chinese have sought a purpose, and in the chapter Hung Fan of the Shu Ching, "It is asserted that climatic change is directly related to the moral conduct of the people." *(Encyl. Sin.*, Astrology) There have always been disciples of Confucius who have stood against the practice of magic, though sometimes their own principles have been merely more refined and sceptical rather than more truly religious, and on the whole Confucianism has erred on the side of agnosticism rather than superstition. But the Confucian officials have made no question about the existence of the ghosts and nature spirits with whom they entered into official relations on the part of the people they represented, and since this is true of the leaders of Chinese thought, it is natural that the common people should always have found personality behind the forces of nature, the unities of society and the abstractions of thought.

1 [Errata: should be what. Cf. Errata sheet, p. 204, cat. 116 -- Analyst]